

Christianian Reflector.

BOSTON, WEDNESDAY, OCTOBER 18, 1843.

(VOLUME VI.—NO. 42.
WHOLE NUMBER 276.)

Editorial Cleanings.

To Sunday School Teachers.

DO THE BEST YOU CAN, AND IT WILL BE
VERY WELL DONE.

Sunday school teachers are often put
out of heart by the bad quality of their
scholars; but my following illustration
will show that this ought not to be the
case. Whenever you find careless-
ness, willfulness and unthankfulness in those
you teach, instead of losing time, and
making yourselves unhappy about these
bad qualities, do your best to correct
them.

A statuary who was at work forming a
figure out of a faulty block of marble,
was called to account by a neighbor of
his, who told him that it was absolutely
impossible to make a perfect figure out
of such imperfect materials. "All this
is very true," replied the statuary; "but
this block of marble such as it is, was
sent to me to be formed into a statue;
and as I cannot make it better, I must
content myself in forming the best figure
out of it that I can."

"What a pity it is," said a grazier to
a small farmer, who had just entered on
a little farm, "that that pasture of yours
is so overrun with thistles." "It is a pity,"
was the reply of the small farmer; "but
if I fret myself into a consumption
about it, it will not free the thistles out
of the ground, so I will try whether labor
and good management will not put it into
better order."

A nurseryman about to plant a number
of young saplings, some straight and
some crooked, thus reasoned with himself:
"These straight saplings will no doubt
grow up to be fine trees without much
attention on my part; but I will see if, by
proper training, I cannot make something
of the crooked ones also. There will be
more trouble with them, no doubt, than
with the others, but for that very reason
I shall be the better satisfied should I
succeed."

Now if the statuary was wise, if the
small farmer acted a prudent part, and if
the resolution formed by the nurseryman
was commendable, it follows that you
would be acting unwisely in neglecting
to imitate their examples.—S. S. Journal.

Writing Sermons.

The following article contains senti-
ments eminently deserving the considera-
tion of ministers and churches. They
possess the more weight, as they come
from one whose long experience and ex-
tensive observation qualify him to speak
on such a subject, with wisdom and truth.
The article is copied from the Michigan
Herald, and subscribed, "O. C. C." the
well known initials of Rev. Mr. Com-
stock, father of the missionary in Bur-
mah.

We are persuaded that writing at least
one sermon every week or fortnight,
would be highly beneficial to our young-
er ministers—and of course to the cause
of truth. They are often unexpectedly
called upon, at our general meetings, to
preach under very trying circumstances.
With their bodies jaded from excessive
fatigue, and the want of their ordinary
share of sleep, and their minds rapid and
dissipated from attending to multiplied
objects, and indulging in miscellaneous
conversation, they are summoned to
preach before an imposing array of min-
isters, and a crowded audience. We
have not forgotten our painful participation
in such events. We feel fraternal
sympathy for our untried
and devoted young brethren in
the ministry. Now the remedy con-
sists in having in your pocket a sermon,
the result of much prayer, thought and
research. Then let it be delivered in the
spirit of the gospel, and the name of the
Lord. People judge of the character of
ministers, and even of denominations,
from the exhibitions that are furnished
upon the more public occasions. Min-
isters must study, or be useless, neglected,
and die in insignificance.

We do not suppose that because a ser-
mon is written, it consequently possesses
extraordinary merit. No; there may be
thoughts written, as well as spoken ex-
tempore, that are not sound, appropriate
and well expressed. In whatever way
our ideas may be conveyed, nothing can
atone for the absence of sense and truth,
and a becoming devotion and delivery.
The gift of extemporaneous speaking is highly
estimable, and demands cultivation and
gratitude. This form has been employed
in the providence of God, in proclaiming
the gospel to lost men; and we believe
this form will continue to be thus em-
ployed till the final consummation of all
things. It may then be asked—Why not
preach extempore altogether? The an-
swer, we have already partly supplied.
We further remark on this question,
that some subjects, especially those of a
polemical character, obviously require
written compositions. Such are deemed
more respectful than extempore ones, to
a vast assembly, and upon great occa-
sions. Besides, there are excellent min-
isters, who can preach most acceptably
and advantageously from full notes. Shall
these indications of the divine pleasure be
disregarded and set at defiance?

But it must be borne in mind, that
studying and writing sermons improve the
matter and style of our extempore efforts.
These exercises teach us to omit pleon-
asms—to abstain from loose declamation
—to select the best words to signify our
meaning—rightly to collocate our senten-
ces, and all, to exhibit more interesting
facts and principles. Rally your recol-
lection, and you will not think of a soli-
tary minister, of high and enduring rep-
utation, who has not written and re-writ-
ten many sermons. Many of these pro-
ductions are in print. They have diffused
and will continue to diffuse through the
land the lessons of wisdom and piety.
They are valuable specimens of sacred
literature—correct models of pulpit elo-

quence. They have embalmed the last-
ing memory of their authors among man-
kind. What minister, whose mind is not
calculus to the promptings of genius—to
the aspirations of a laudable emulation,
but has been profited and charmed by the
off-repeated reading of some of their
works? What a deprivation the church
and the world would have sustained, had
these great and good men not written and
published these sermons.

Let a brother almost entirely neglect
careful composition, after he leaves his
school, (no matter what may have been
its grade,) and he neglects his duty, lim-
its his usefulness, and sleeps over an ex-
alted privilege. When he is chosen to
write an essay, a circular, or a report,
&c. he is embarrassed and disquieted.
He is not prepared cheerfully to afford a
share of those contributions to our reli-
gious papers and periodicals, which so
much delight and instruct the Christian
reader, and benefit society. No one is
born a scholar. This character involves
a judicious course of faithful study.
The early progress in learning may be slow
and tedious. But many exertions will
triumph over every obstacle. No man
can write with facility, pleasure and
credit, without considerable practice. And
no individual can tell whether he can
make a writer, till he shall have made a
persevering trial at composition, and per-
haps on various subjects.

It may be regarded as a truism, that if
a minister does not write sermons, (things
that ought to be and are all-absorbing to
his mind,) he will write nothing of any
moment. Indeed, his mind should and
must be busy with his preparations for
the Sabbath. Let these be frequently
with his pen in his hand. The prejudices
which once existed against written ser-
mons are being dispelled like the mists of
the morning before the rising sun. A
servile confinement, at all times, to notes,
is not advocated—it is inadmissible. Such
a method would be unpleasant and unpro-
fitable. But to inveigh against written ser-
mons, even for very frequent occasions,
that may be excellent and suitably deliv-
ered, merely because they are written,
would show one behind the times, and
expose him to the imputation of indulging
a fastidiousness, rarely found in alliance
with extensive knowledge and greatness of
mind.

A Christian's Distinguishing Char- acter.

There are seasons when a Christian's
distinguishing character is hidden from
man. A Christian merchant on change
is not called to show any difference in
his more exterior carriage from another
merchant. He gives a reasonable an-
swer if he is asked a question. He does
not fanatically intrude religion into every
sentence he utters. He does not say
"I view his science!" his hopes! his hap-
piness! he is as different from those
around him as light is from darkness.
He waits for the coming of our Lord
Jesus Christ, who never passes perhaps
through the thoughts of those he talks
with, but to be neglected and despised!

The Colored Orphan Asylum.

Whoever visits the lower reservoir of
the Croton water, will see at a little dis-
tance to the north a spacious brick build-
ing, of three stories in height, newly
erected, in an airy and agreeable situa-
tion. It is the Asylum for colored or-
phans, managed by an association of be-
nevolent ladies in this city, under whose
skilful direction that noble structure has
been erected, and we are glad to say
paid for.

But the spectator should not content
himself with looking at the outside of the
building only. On any days, except
Sundays and Sunday holidays, he may en-
ter within it, and will see arrangements
made for the comfort and instruction of
that helpless class for whom it is designed,
which cannot fail to excite his admiration.
The apartments are spacious, clean, and
well ventilated by numerous openings in
the walls, which lead, by passages, to the
top of the building. They are warmed
in winter by means of iron pipes, filled
with heated water, which pass through
all the rooms except the sleeping apart-
ments. Play-grounds are in preparation
for the children of different sexes, and
large apartments are assigned for their
exercises in bad weather. An intelligent
and active matron presides over the es-
tablishment, and two schools are kept
within the building, one for the larger
children and one for the younger. An
infirmary is attached in case of sickness,
in such a manner that it may be cut off
from all connection with the rest of the
building.—New York Evening Post.

A Happy Old Farmer.

Said a venerable farmer eighty years
of age, to a relative who lately visited
him: I have lived on this farm more than
half a century. I have no desire to
change my residence as long as I live on
earth. I have no wish to be any richer
than I now am. I have worshipped the
God of my fathers with the same people
for more than forty years. During that
period I have scarcely ever been absent
from the sanctuary on the Sabbath, and
never have lost more than one commu-
nion season. I have never been confined
to my bed of sickness for a single day.
The blessings of God have been richly
spread around me, and I have made up
my mind long ago, that if I wished to be
any happier, I must have more religion.

What is Puseyism?

It is the mortal adversary of all that has
contributed to make England good and
great, free and happy. It is the insid-
ious foe of all civil and religious
freedom; and its triumph in these realms
—which may Heaven avert!—would be
both, in the end, be alike fatal. Every
enlightened Christian and every true
patriot in England is, therefore, interest-
ed in its overthrow, and is laid under the
most solemn obligation to exert every
effort for its utter destruction! It per-
verts every ordinance; it corrupts every
doctrine of the gospel. It teaches its
disciples to believe lies, to trust in shad-
ows, and to despise persons both wiser
and better than themselves. It ruptures
at once the bonds which bind together
good men of all denominations. It com-
pels its votaries to renounce intercourse
and refuse co-operation with Protestant
Dissectors of every class and of the high-
est character. Nor is this all; it identi-
fies dissent with schism, and schism with
perdition. It calls upon Englishmen to
surrender the indefeasible right of private
judgment, and submit their conscience to
the keeping of the clergy. It represents
the Reformation from Popery as an evil
rather than a benefit; and scornfully re-
pudiates the great Protestant principle that
the sacred Scriptures are to mankind the
only rule to faith and conduct. It next
assails the fundamental doctrine of the
evangelical system, that the justification
of a sinner before God is wholly by faith
in the one perfect sacrifice of the Lord
Jesus Christ, to the utter exclusion of
works and all merit. From errors re-
specting doctrine, it proceeds to advance
errors respecting officers. First un-
churching every other community of
Protestants in Christendom, and avowing
its exclusive sympathy with the Church of
Rome, it sets up claims in behalf of the
established clergy of this country as exor-
dinary and preposterous, as they are un-
founded and unjust. It demands for the
honor of being the sole and only suc-
cessors of the apostles. On this absurdity
it boldly insists, in defiance of sacred
Scripture, of ecclesiastical history, of
right reason and common sense. Upon
this ridiculous allegation it bases its
corresponding doctrine regarding ordi-
nations. In their view, if a man has
obtained Episcopal ordination, although
destitute of every one of those qualities
which, according to the New Testament,
are essential to constitute Christian char-
acter, he is made and becomes a true
minister of Jesus Christ. Although he
may hunt, swear, dance, revel, play at
cards, and live after the course of this
wicked world; yet, since he is a link in
the apostolic chain, and as such, invested
with a mysterious spiritual authority,
these simple facts impart validity to all
his acts and deeds ecclesiastical! Chris-
tian ordinances are rightfully adminis-
tered, if administered by him, notwith-
standing the depravity of his character;
while, on the other hand, if administered
by a Dissenter, they are null and void,
although the administrator should unite
in his person, the piety of a John, the
knowledge of a Paul, the zeal of a Peter,
and the eloquence of an Apollon! Bap-
tism, they tell you, by a dissenting min-
ister, is a pretence and a mockery; but if
by "a successor of the apostles," how-
ever prodigal the subject of it is at once
regenerated and made an inheritor of
eternal life! So with the ordinance of
the Lord's Supper: administered by a
Dissenter, it is powerless, worthless, an
imposture; but if by a "successor of the
apostles," it becomes a mystery; it par-
takes of the nature of a sacrifice for sin;
it is invested with potency and virtue, and
it imparts life-giving qualities to the re-
ceiver! Such is the character of this
pestilential perversion of the things of God.
Be, therefore, vigilant to guard against a
system so full of abomination. Let your
daily prayer be, "From all false doctrine,
heresy, and schism, good Lord, deliver
us!"—Rev. J. Campbell, D. D.

Persecution in Canada.

We noticed last week the Protestant
missions in Canada. We have this week
an account of a severe persecution, which
the Protestants are suffering from the
Papists. It is embraced in a letter writ-
ten to the Rev. E. N. Kirk.

For some time the priests of that neigh-
borhood have been actively engaged in
exciting the enmity of their people against
the protestant Christians, by means of the
confessional and the pulpit. The priest
of St. Pie especially has manifested, at
intervals, much ardor in representing
them as hypocrites, seducers, and people
sold to wickedness. A few weeks before
your visit, he aroused his church by say-
ing that the Christians were poison, and
that he would not permit his dogs to eat the
grass on which one of them had put his foot,
lest they should be poisoned. There was a
great rumor in the village in reference to
your visit to the church; the bigots ac-
cused you of having profaned it by enter-
ing it, and were greatly enraged at it.
Finally, excited more and more, the vil-
lagers determined to remain no longer
silent, but to set themselves on foot against
the Protestants. They availed themselves
for this purpose, of a little meeting which
we held in the village on the evening of
Sunday the 27th of Aug. Mr. Cote and
I were present; they insulted us, and a
woman cried out that they were going to
disperse us, and to give us a skinner's
disposal. Immediately some young persons as-
sembled before their horrible noise to the great
satisfaction of the crowd whom they
drew around them. We went out to
speak to them, and they replied to us by
a shower of stones. This was the begin-
ning of charivari, and of violent scenes
which lasted fourteen days, and which
terminated with burning the house of one
of our brethren, and the effusion of blood.
On Monday morning, hoping that the dis-
order of the evening would not be re-
peated, Messrs. Cote and Baudin and my-
self set out for Beron, where we passed

take the promises, one by one, as business men take their bank notes, and draw on God for the amount. He will honor his own promises: he cannot deny himself. We must feel that we have in the promises a sort of vantage ground, in pleading with God, as Jacob felt when he said, I will not let thee go, except thou bless me. The promises give to those who cordially rest in them, a claim to God's protection and love, similar to what Adam would have enjoyed, had he never sinned.—They encourage us to come to God with full confidence and boldness. Yes, they enable us to plead with God, feeling assured that his faithfulness and love render it impossible that he should deny our request. Till we have this confidence to urge at the foot of heaven the claims involved in the promises, they will be no better to us than our bankrupt notes, which we deem as valueless as so much blank paper. However good a note may be in itself, it is worthless, till it is honored and paid, except so far as it is a pledge to us in the previous confidence of its being honored and paid. If we have no such confidence, we shall not give ourselves the trouble to offer them for payment.

Now, this is the unhappy condition of many professors of religion. They have not sufficient confidence in the promises to offer them for payment; and of course, they never have the joy of fruition, in the payment, nor the joy of hope, in the anticipation. How therefore can they have any success in leading a holy life? Ministers go to the pulpit without any vital assurance of the promise "the Spirit of my Father shall speak in you," and the event accords to their unbelief. There is no power in their preaching, except that of intellect, or action, or voice. Christians go to meeting without any vital assurance that Christ will be in the midst of them, and of course he is not there. And thus, in all parts of our Zion, there is not that drawing and clinging to the promises, encouragement, and consequently, there is comparatively little of that piety which consists in parting of the divine nature. The old precious Calvinism of Bunyan, Baxter, Howe and Owen, as consisting in the vital, conscious, ever-growing life of God in the soul, and in being an actual subject of a grace which is efficacious in subduing our sin, has given place to outward bustle and show, or to a spirit that, like the seeds of corn, come, behold my zeal for the Lord of hosts. And it is a prevailing evil, that the old and live spirit of Arminianism, having assumed to itself the terms and the professions of Calvinism, struts abroad in its stolen plumes, with the airs of a veritable successor of genuine orthodoxy. This must be seen, and the cheat exposed, that we may know, not the speech of them that are puffed up, but the power; and our faith must stand, not in the wisdom of men, but the power of God; or it is vain for us to attempt the arduous enterprise of holy living.

Letter from Mr. Wade.

A meeting of the Provisional Committee was held, which was opened with prayer by Bro. Duncan Dubar, of New York. John W. Barbour was chosen Secretary pro tem.

Faded, that we adopt Bro. J. Wade, of the Kansas Mission at Topeka, as our missionary, on the same terms, as to support, as we now receive, and that our Treasurer be authorized to inform him of our decision, and make arrangements for remittance of funds.

Faded, that Bro. Wade's letter be sent for publication in the Reflector.

JOHN N. BARBOUR, Sec. pro tem.

BRO. GRAVES.—I hand you for publication, by direction of the Provisional Committee, an important letter from Bro. J. Wade, of Topeka, by which you will perceive God, in his kind providence, has led him to take a bold and decided stand against the foul system of slavery, which has nearly crushed our missionary operations by its deadly embrace.

Yours truly,

JOHN N. BARBOUR, Sec. pro tem.

MY DEAR SIR,—I have had the pleasure of receiving your very kind letter, addressed to Bro. Judson, Kincaid and myself, forwarded from Maudslayi, by Bro. Judson, but without any expression of his views on the subject, though he requested me to give him mine. Bro. Kincaid has returned to America, so that the Provisional Committee, will doubtless have the opportunity of hearing from him orally. A letter which I addressed to him about the time he left, advised him to look carefully at the signs of the times, and judge whether they do not demand a new organization, in order to afford an outlet for the charities to the heathen, when from certain causes are now stayed. I felt persuaded there was some other cause besides the hardness of the times, for the reduction of that mighty stream, which a few years ago was pouring into the treasury, to so diminutive a cill as at present.

The doings of the Committee have anticipated the very thing which I proposed to Bro. Kincaid to attempt, if he should see cause for it. Why should missionaries be recalled, schools and other means for evangelizing the heathen, which have been prosperously commenced, be abandoned for want of funds, while nothing is wanting to supply them but a proper channel through which they may flow without doing violence to the conscience. On reading your communication, my suspicions were confirmed that there must be another organization, or the missionary cause must continue to languish, as it has done for some four or five years past. Such is the state of public feeling, that the Board cannot command the funds of both slaveholders and abolitionists. In the same proportion therefore, that I feel interest in the missionary cause, and that I feel compassion for the perishing heathen among whom I dwell, in the same proportion do I feel interested in the steps taken by the Provisional Committee. The Committee pledge itself to sustain any missionary who prefers to receive his support, in whole or in part from it, rather than be a partaker of the contributions of slaveholders, the avails of the unpaid labor of the slave. This I prefer. I suppose the Committee means to be understood to mean, it will give the same amount of support that the Board now gives, and that what are termed extra expenses, will be paid by it, as they now are by the Board; with these provisions, I cheerfully accept the pledge; not that I feel so conscientious about receiving support from slaveholders, that I would sooner give up my work and leave the heathen to die ignorant of the gospel than receive such support. For I think, though slaveholders will not do justice to their slaves, yet the Lord has claims upon their relative to his cause among the heathen; but so far as receiving such support goes to strengthen slavery, I wish to discard it.

How slaveholders can give their money to send the gospel to the distant heathen, and yet approve of a policy which keeps their slaves in ignorance of the same gospel, is to me a paradox. Do professing slaveholders do this? Slavery as it exists in America, I consider a monstrous evil, both to the master and slave, an outrage upon justice, a disgrace to the American flag, and the reverse of all Christian principles; I cannot suppose, that it will survive the first dawning of the millennium age. I need not advert to Mrs. Wade's views on this subject; it is enough to say, she is a member of a female anti-slavery society, and will, of course, be gratified to know that no part of our support is derived from the unpaid toil of the slave. She has indeed frequently urged me to give up our allowance, in consequence of its being derived from such a source; but this I think I could not do in justice to my family. I have acquainted the Board with my wish to receive support from the Committee, so that if I am accepted, I wish permanent and definite arrangements to be made accordingly. The letter of the credit has been received by Bro. Judson. The Committee can suit its own convenience, as to transmitting their funds through the Board, or some other way.

Yours very sincerely,

J. WADE.

Topeka, Jan. 27, 1843.

The Massacre of the Nestorians.

The accounts of this dreadful affair are not so full, with reference to the circumstances which preceded and induced it, as could be desired. Hostility of the French Roman Catholics and English Puseyites to the American missionaries, and at the same time their jealousy of each other, are the assigned cause; and to no one is the blame attributed more than to Mr. Badger, who is an American, and was formerly a missionary of the American Board. This man, "after causing a good deal of trouble among his former associates, left them some years since, and became an Episcopalian, went to England and received ordination at the hands of the Bishop of London, and thence returned to the East to enter firebrands in the shape of Puseyite heresies."

The London Chronicle, in giving an account of this most unhappy affair, says: "Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successively directed to the improvement of the inhabitants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and most interesting sects in the world, interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American Independents, English Puseyites, and French Roman Catholics."

Religious Instruction of Slaves.

The facts which we recently stated with regard to the education of slaves and the circulation of the Bible among them, no one, to our knowledge, has disputed; but it seems that in referring to them as we did, we have excited indignant feelings toward ourselves, in one instance at least, when it was our object to excite them only toward the system which renders such unchristian and cruel prohibitions and regulations necessary. A subscriber, or one to whom the paper has been sent on the subscription of another, who lives under the shadow of this blot upon, stops his paper—saying back the number containing the article referred to, with the following notice written on the margin: "Keep your abolition at home! We need only reply that we can keep our paper at home, but abolition, or in other words, the principles and feelings which induced that article, we cannot keep at home. They will spread—they are already spreading among the cities and plantations of the South, too, as well as throughout the North. And as a poor substitute for the Bible and the knowledge how to read it, many in the South, seeing and mourning the wrong, are laboring to supply the slaves with a preached word; which (if the master, or some other white person by his appointment, be present) the laws do not forbid. As an illustration of this, we give the following from the Charleston Mercury, and ask the special attention of all who are disposed to cry, "keep your abolition at home," to the last sentence of the paragraph. They will then perceive that it is vain for us to try to keep it at home. "Northern bells" to ring without calling back an echo.

"No longer than ten or twelve years since, when the plan of sending the missionaries to our blacks was first entered upon, we well remember the opposition it roused among many of the planters, who were averse to it as an innovation, fraught with ill consequences, they could not tell what, but which they were determined to resist. All this time, however, their fears have proved perfectly groundless, and we venture to say, not one who has made the experiment but will heartily subscribe to the soundness of Bishop Berkeley's observations. What prejudice still exists, we are sure a very few more years of trial will remove; and that man will come to be regarded in S. Carolina as a monster, as he who, through selfishness and pusillanimity, exerts the shocking despotism of sealing the minds of his poor slaves to a knowledge of God and a future world. Such a man does not deserve to live."

NON-PAYING SUBSCRIBERS.—The Banner and Pioneer has for a long time been uttering complaints because its subscribers do not pay; and we see it stated that this paper, with the Louisville Advertiser issued from the same office, have \$70,000 in out-standing accounts. The Christian Secretary says: "What makes the vast difference in punctuality between the Northern and Southern States, in the matter of the paying for a newspaper? Are the people really so poor that way, that they cannot pay; or are they dishonest and will not pay? One or the other must be the reason."

AN AWFUL PROSPECT!—A writer in the Millenarist of New York, as we learn from the Observer, has made a calculation to improve the idea of a millennium before the resurrection, and he discovers, "by figures that cannot lie," that if the population of the earth goes on increasing through that period as fast as he thinks it will if the earth stands so long, then, dreadful to contemplate, there will be 18,037,888 inhabitants on each square yard of

the earth's surface; and the mode of living he expresses in the following classic language.

"Packed down like pork, reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants ten hundred and seventy miles deep, and the grave of the previous generation only, upon a surface of five hundred miles deep on the entire surface of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about three hundred and fifty miles deep of living inhabitants on land and ocean."

COLUMBIAN COLLEGE, WASHINGTON, D. C.—The annual commencement of this institution took place on Wednesday, the 4th inst. Eight young men received the degree of A. B. The degree of D. D. was conferred on Rev. Andrew Broadbent, of Virginia. That of A. M. on Rev. W. M. Cornell of this city and Charles H. Pendleton, Esq. The Rev. Joel S. Bacon, formerly Pastor at Lynn, and previously Professor at Hamilton, has been elected President of this college, but we have not learned whether he accepts the appointment.

REV. PROFESSOR ELTON.—We learn that the Rev. Romeo Elton, D. D., who recently resigned his Professorship in Brown University, has taken up his residence at Northampton. He intends to devote himself for the present to editing editions of the classics, and other literary pursuits. The Senior Class of Brown University has presented to him a series of complimentary resolutions, on the occasion of his leaving the College.

RETURN OF A MISSIONARY.—We learn from the New York Observer that the Rev. John H. Morrison, of New York, missionary of the Presbyterian Board at Allahabad, Hindostan, three children and servant, arrived at New Bedford on Monday, in the barque Newton, from St. Helena. Mr. Morrison returns on account of the failure of his health, but hopes to resume his labors abroad if his health is restored.

CONCURRENT SENTIMENTS CONCURRENTLY EXPRESSED.—It is gratifying to find, as we often do, that the editorial experience of others bears a striking similarity to our own. For instance, a religious paper, published in a distant city, introduces an extract from John Quincy Adams's address, in precisely the same words that we introduced it, a few weeks before, not omitting this statement: "His letter would occupy more than three columns of our paper, and we have so much other interesting matter on hand, that we must content ourselves with making choice extracts." All this is natural, and no doubt true; but it is not singular that, upon the same words to the number of more than a hundred, and collect them all in the same way? We shall soon believe in Mesmerism.

GIVE CREDIT.—Scarcely a week passes in which we do not find some of our editorials in exchange papers uncredited, but as we believe this to be more often the mistake of compositors than the fault of editors, we have supposed complaint and cultivated resignation. But we must remind the editor of the spirited institution, "the Norwich Courier," that his printers exceed in carelessness any with whose work we are acquainted. Their last and greatest offense against us, was denying us the credit of writing "Social Frankness," an article on the first page of the Courier. We mention this, not by way of reproach or censure, but simply as an act of social frankness. If the Christian Reflector is wrong in copying from it, no more than right that the public should be apprised of its existence.

FAIR OF THE AMERICAN INSTITUTE.—The Seventh Annual Fair of this praiseworthy institution, was commenced on Monday, the 14th inst., in this city, on Tuesday morning last, and will continue for two weeks from that time. An unusually large collection of curiosities has been made up and presented to the fair. A very simple and useful exhibition of all the various products in agriculture and horticulture, and of many of the improvements in machinery, and the arts, and manufactures, which are now in vogue, is to be seen. It is not only a fair, but a school, and a place of instruction, and a place of amusement, and a place of business, and a place of social intercourse, and a place of religious instruction, and a place of moral improvement, and a place of intellectual cultivation, and a place of spiritual refreshment, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of moral rectitude, and a place of intellectual truth, and a place of spiritual life, and a place of physical vigor, and a place of mental power, and a place of social unity, and a place of religious love, and a place of moral goodness, and a place of intellectual wisdom, and a place of spiritual joy, and a place of physical health, and a place of mental repose, and a place of social enjoyment, and a place of religious devotion, and a place of moral purity, and a place of intellectual vigor, and a place of spiritual strength, and a place of physical beauty, and a place of mental calm, and a place of social harmony, and a place of religious peace, and a place of

